

The paraphrase of Erasmus vpon the.ii. epistle

you haue already receaued longe a goe, and not to suffer your selues by any subtilties of the false prophetes to be plucked awaye. for in dede there are manie deceauers in the worlde, whiche denye that Iesus is Chyile, whiche shoulde come into the worlde accordinge to the prophetes prophacienges. he that teacheth thus, is a deceauer, and Antichyile him self, Chyiles aduersarie. Let every one take hede to hym selfe, lest if he forsake that whiche he hath well begonne, he lose all the frute of those thinges, whiche he hath hitherto done well: but let vs geue diligence, that we may receaue the full hye, which happeneth not, but to them that perseuer still vnto the ende. whoso euer swaueth from the trueth, and abyderh not still in the doctrine of Chyile, he is estranged also from God the father, in that he is swayed from the sonne. But he that constantly foloweth his doctrine, is in his so doinge, dearly beloued both vnto the father and to the sonne. The one cannot neyther be had nor forsaken, without the other. This is the true doctrine, whiche you haue receaued of true recorde brarours from the begynnyng. But if any man come vnto you, and bryngeth a contrary doctrine to this, to carpe you away from the Gospelles betwixt, you ought not onely to take no hede vnto him, but also he ought not so muche as be admytted in to your house if he denye lodging: nor to be bidden, *God speake*, if he chaunce to miete you in the way. for it is daunger lest he infecte the household with his familiaritie: and for hys lodging, require an euill tyme: and lest of bidding him *God speake*, there arise communicacion. And in dede euill communicacion corrupteth good maners. To he shewe, he that saluteth and keperh company with such a manner deceauour, he seemeth to be a companion of his euill dooinges. for he grueth a courage vnto the wicked, whan he seeth him seife any whit regarded with them, whome he goeth about to subuerie: and grueth an outward shewe of euill vnto other, as though he seemed to fauour the naughtynesse of hym, whose familiaritie he doeth not abhorre. There were many other thinges, whiche I was desirous to wyte vnto you concerning these matters: howbeit I had rather open them to you presently, than to put them in wytyng: for I trust shortly to come see you and talke with you presently mouth to mouth, that the Joy, whiche I haue conceiued of your constant sinceritie, maye be more pleyntous and full, whan I shall bothe presently see you, that which now bringe adser. I heare of you: and you againe shall see with your eyes the loue that I beare towards you.

Thy nephews, thy sisters comes,
whiche is a chistian women
commend them vnto the.

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The ende of the seconde epistle of
Pol'n.